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Historical  
Sketch

of the

Second  
Baptist  
Church

of

Baltimore,  
Md.

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Baltimore, Md  
July 3<sup>rd</sup> 1911  
To J. R. Smith Esq  
with compliments  
of the Author  
Joshua E. Wills

Baltimore

Wills

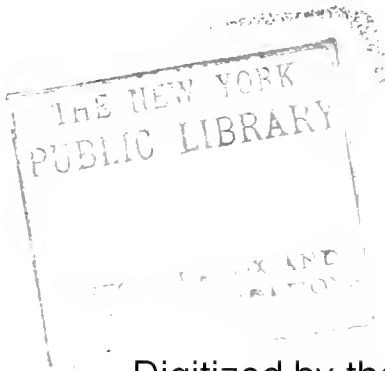
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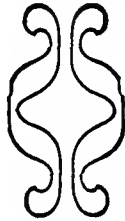


REV. JOHN HEALEY.



Joshua Edwin Mills

Historical Sketch  
OF THE  
Second Baptist Church  
OF  
Baltimore, Maryland.



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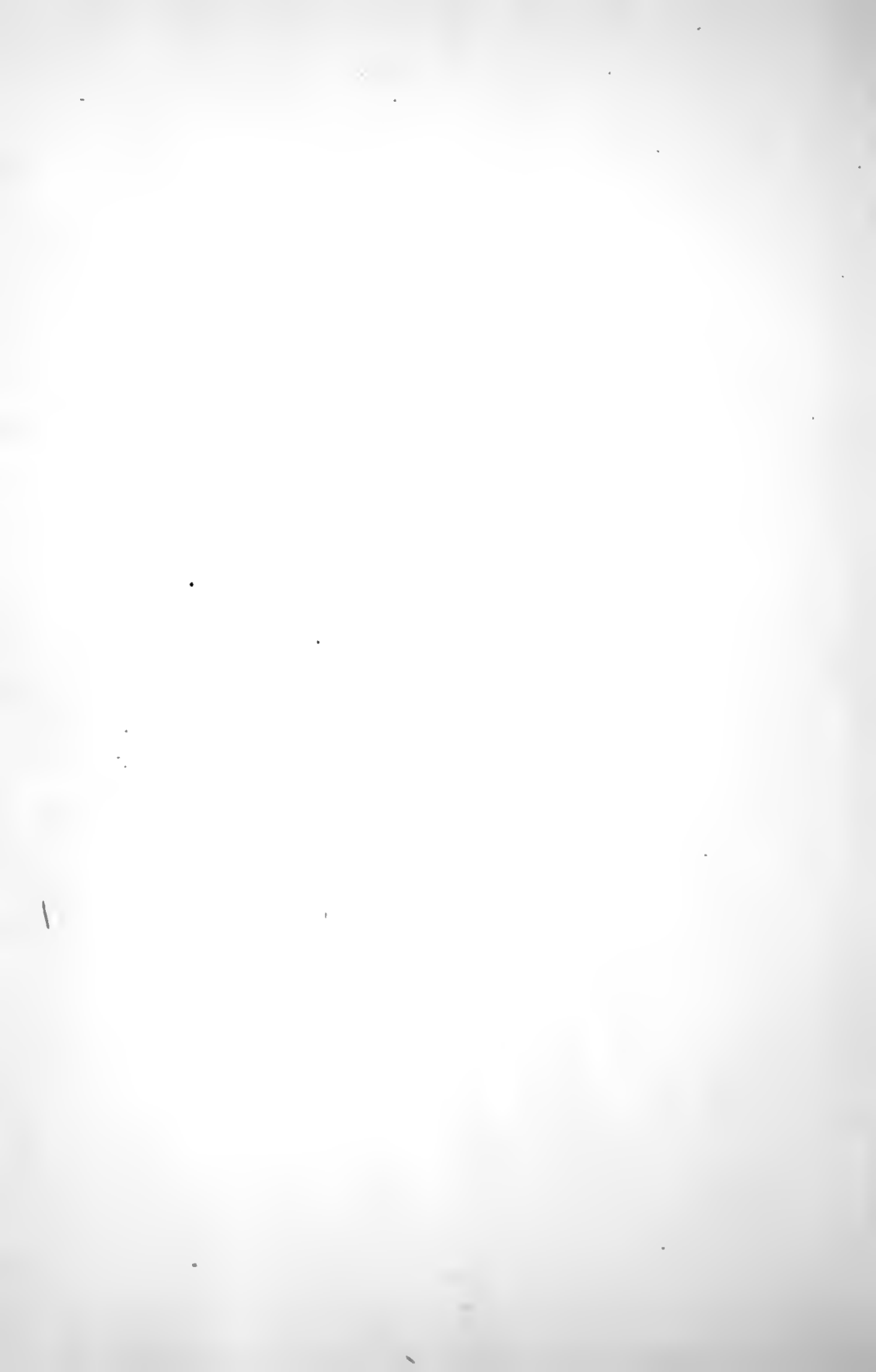
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## PREFACE

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The author desires to say to the reader the only reason for presenting this little volume to your notice is that the Church, sharing the view and acting on the suggestion of the Pastor, believed the Minutes and Records of the Second Baptist Church of Baltimore, Md., contained matters of more than ordinary local historic value, and that the whole Church in general, and the Baptist in particular, should be privileged to learn of the organization of the first permanent Bible School on the American continent, and of the first organized Monthly Prayer Meeting for Foreign Missions in America.

Baptists have not followed and preserved the chain of their history, link by link, with the studied care that characterizes many of the other Christian bodies, notwithstanding the fact that they present the truths held and maintained by the "Primitive Churches." Baptists are now and ever have been more concerned in the making of history than in the repeating of

it, hence Baptists are not so much exercised about the so-called "succession" in the "line of descent" as they are concerned for a reproduction of the Christ life in the Believer. The regenerated Church membership is in their judgment the essential to Apostolic "succession" and not a mechanical man-evolved theory of "descent" from the so-called "Fathers," with its accompanying dramatized ceremonial observances and cold formalities, but a lively experimental faith in the Lord Jesus Christ and obedience to His gracious kingly commands.

Yours, in the "Blessed Hope,"

JOSHUA E. WILLS.





REV. JOSHUA E. WILLS, D.D., PH. D.



# HISTORICAL SKETCH

OF THE

## SECOND BAPTIST CHURCH

OF

### BALTIMORE, MARYLAND

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#### CHAPTER I.

The little company of Christians that constituted the original membership of the Second Baptist Church of Baltimore, Maryland, sailed from England July 4th, 1794, aboard the "brig-rigged" sailing ship "Independence." They arrived in New York, October 25th, and tarried there until they embarked for Baltimore, February, 1795. Possibly it may serve the purpose better to allow the beloved and sainted John Healey to render to the reader his own account of their leaving their home in the "Old World to settle in the New," where

“one man’s privilege is every man’s right.” In a letter to his friend, Rev. Ira M. Allen, dated Baltimore, November, 1832, and published in the *Baptist Register* for 1833, page 133, and republished with other matter in 1836 by Bull and Tuttle, of Baltimore, in book form; also in history of Baptist Churches in Maryland, 1885, page 85:

“BALTIMORE, November, 1832.

*Dear Brother Allen:*—Our origin as a body was as follows: In the year 1794 three families of us, viz.: John Healey and wife, Matthew Hulse and wife, and William Lynes and wife, all members of the Baptist Church in Leicester, determined to emigrate to the United States, and to remain together as a religious community. We arrived in New York on the 25th of October, where we remained till February following, when we embarked for Baltimore with twelve children and a young lady, sister of Mrs. Hulse, in all nineteen persons. The Church having called me to the work of the ministry previous to our leaving England, my mind was fixed as to our destination in Baltimore. I thought it favorable ground for preaching the unsearchable riches of Christ,

and weak as my endeavors have been I have reason to hope, through the tender mercy of my Heavenly Father, that He has given me many souls for my hire. When I began to preach my mite was constantly thrown in with the rest for the support of the pastor, until the brethren said it was wrong to pay and preach too. Being a mechanic my design in coming to America was to preach one-half the time and labor the other for the maintenance of my family, so it has been, nor have I lost anything by it, though I would not be guilty of egotism, for every minister cannot do this.

The Lord hath said: 'Thou shalt not muzzle the mouth of the ox that treadeth out corn.' The great apostle to the Gentiles understood this to be figurative of the support which the minister of Christ ought to receive. I am of the same mind. Our Baptist brethren might well question their sincerity to Christ, when all people, the majority of them give such a slender support to His cause. As a Denomination we come as near perhaps to the explanation of the third verse of the eleventh chapter of Revelation as any sect, seeing that we have for at least 1200 years been everywhere spoken

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against. Acts xxviii: 22. Consequently, prophesying in sackcloth and ashes has been awarded us. This, notwithstanding, is an honor.

In the spring of 1795, on our arrival in Baltimore, the Rev. Dr. Bend, of the Episcopal Church, who preached once a month in a place fitted up for his Church, very kindly gave us the use of it, rent free, for three weeks in a month. This was liberal indeed to strangers. In a short time, however, our little congregation scattered, in consequence of my severe affliction of pleurisy terminating in fever and ague. During this period two of our number out of six were dismissed and left us. After frequently preaching for our good brother, Richards, of the First Church, we began to travel in Church capacity in June, 1797. In the same year we built a meeting-house of brick, 27 feet by 40. While in the prosecution of this work we lost half of our little company by the yellow fever. Being the only male member left, I went through great tribulation, laboring with my hands, preaching, and begging to finish the house. In this place the half cannot be told. I found, as Young describes it, that 'Friends grow not thick on every bough,

nor every friend unrotten at the core.' My tribulation lasted about ten years, which frequently impressed me with thoughts of moving to the West. Something, however, always prevented it. In the year 1807 we united with the Baltimore Association and then enjoyed a little tranquillity. But in 1809 a schism took place in the Church while I was absent as a messenger to the Philadelphia Association. Nine or ten persons, as the Church record says, attempted 'Secretly to call William McPherson to the pastoral care of the Church, contrary to the wishes of the Church, and without their knowledge.' This person I had invited to preach for me in my absence. Mr. McPherson and his adherents had embraced the Haldane scheme and such was the course they took, although they acknowledged they had nothing against my doctrine, or moral deportment. They forgot it seems the Saviour's Golden Rule: 'As ye would that men should do to you, do ye also to them.' These schismatics were excluded and the same year ten were added to our number by baptism.

In 1811 we sold the house in Bank Street, and built one, which we now occupy, 40 x 50

feet, on Fleet Street in that part of the city called 'Fells' Point.'

In the years 1821-22 we were exercised as a Church, with great afflictions, and frequent deaths by yellow fever. At one period our meeting house was closed for ten weeks, in which time the congregation and Sabbath School were much scattered and diminished. We never had more at one time, I believe, than 157 members. At present we have reason to bless the Lord for the good attention now paid to the Gospel, and for the union and fellowship of the brethren in love, which we hope will continue.

Yours to serve, for Jesus' sake,

JOHN HEALEY."

This little band of emigrants, composed of the six adults, the young lady and the twelve children, constituted the "community" that settled at Fells' Point in the year 1795, the elders of whom organized a Church of Baptized Believers, and began a labor of Christian service, as heroic as it was self-sacrificing. Prior to leaving their "native heath" they chose John Healey to be their leader, and

authorized him to select their place of abode on reaching the western shores of the Atlantic. Bro. Healey, who had gained some knowledge of the prevailing conditions of the "Life and Times in America" through correspondence with acquaintances who had emigrated to America from Leicester and vicinity, some of whom held membership in and were connected with the "Friar-Lane Baptist Church" of that town. This correspondence was carried on between the "Old and the New World" for some considerable time, during which a copy of "Morse's Geography" was presented to Bro. Healey by a mutual friend, which influenced his mind toward Baltimore, as the place for effective labor. The strikingly singular account given in that book on the religious needs of the people of Baltimore quickened his desire to preach the Gospel of "Glad Tidings" to a community whose reported moral and religious conditions were said to have been at that time of a very low type, and doubtless his information was more than confirmed when we recall the reported conditions that prevailed in the neighborhood where they located for church work.

I refer the reader to the Maryland Baptist History, page 56, which I quote: "The moral tone of the community in that part of the city was not at that time very high, large numbers were emphatically 'Lovers of Pleasure,' low and groveling vice prevailed." Not only was intemperance quite common on the Sabbath, but "dog-fighting, cock-fighting, gambling, horse-racing and quarreling were the usual Sabbath pastimes." And in this community, with this environment, began this heroic company of Christians to raise the Standard of the Gospel, and proclaim "Jesus Christ mighty to save to the uttermost all who come unto God by Him," and to this people, who had been published to the world as "nothingarians," did this Servant of God, Elder John Healey, begin his ministry in America.

The first place of meeting was in a sail-maker's loft, which had been fitted up as a place of meeting by the Episcopalians under the pastoral care of the Rev. Dr. Bend, a gentleman of generous impulses and of wide Christian sympathies. This noble and kindly service was much appreciated by Elder John Healey, coming so recently from England, where the



sentiment of Churchmen was not so sweet-spirited and gracious toward non-conformists as was shown by Rev. Dr. Bend, the Episcopal rector, toward his newly-made acquaintances from the "Old World." Bro. Healey and his "little flock" ever felt grateful and kindly for the gracious service extended them by Dr. Bend, in placing at their disposal and use the sail loft "rent free" three Sundays in the month at a time when such manifested Christian courtesy was not of common occurrence among Churchmen and dissenters, hence the Second Baptist Church of Baltimore again expresses its grateful appreciation for the beloved Episcopal clergyman "who was a friend in need, that proved himself a friend indeed," toward the little struggling emigrant band of Baptized Believers that constituted the Baptist Church at "Fells' Point" in 1795. The little community held together and met regularly for the worship of the Lord Jesus, and seasons of refreshing were enjoyed from the throne of Him whose they were, and whom they endeavored to serve. This is the story of the beginning of the Second Baptist Church of Baltimore, Maryland.

During the early years of the 18th century

many and very peculiar occurrences took place that affected the religious and denominational life of our churches. Great questions were then in their formative period. No well-defined and settled policy had been effected among the Baptist Churches; there were differences of Doctrinal Belief, there were hyper-Calvinistic on the one side and the Armenian on the other, with the New Connexion Baptist sandwiched between. The broad co-operative Christian spirit was sadly lacking. Churches were more influenced then by the personal views entertained by the pastor. The local church was more commonly known as Elder So-and-So's church or Doctor So-and-So's church. Great questions affecting public issues were more or less freely discussed; the pulpit was the center of power and information. Education was not so general and the newspaper press was not so commonly a recognized and received authority. The preacher was the "Pillar-Man" of the community. The people waited upon their deliverances with much respect, hence the minutes of the Old Church at "Fells' Point" are continually referring to Elder John Healey, who was the Bishop of the Church, and Shepherd

of the Flock, taking the lead in every movement, not only in his particular Church, but in the local affairs that affected the neighborhood where the meeting house was located.

The discipline of the Church was more vigorously enforced. Members were not so readily and easily excused for absenting themselves from the "Public Means of Grace;" attendance upon the ministrations of the pastor was regarded with more favor and concern. The master hand, that trump card of Satan, the Sunday newspaper, was an unknown factor in Christian family circles, the "oncer" was not known to church life, the "yellow journal" and kindred literature was then unknown to Christians. Christians regarded theatre-going and similar attractions as entirely inconsistent with church membership and New Testament teaching; hence when we turn over the pages of the minutes of the Old Church Book we are to read them in the light of the then existing conditions. The line of demarcation between the professed follower of the Lord Jesus and the worldling was decidedly more clearly defined. The observance of the Lord's Day and the sanctity of Public Worship received more respectful con-

sideration. The modern life with its multiplied agencies and conveniences have to a large degree occasioned the changed condition which confronts the church life of our times when contrasted with the days that Elder John Healey held the Bishopric at the old "Fells' Point" Meeting House, but with all the effected changes of time and conditions, his work of self-sacrifice for over 54 years has left an odor of sweet-smelling savor unto God in the salvation of precious souls.

Many men and women have gone hence and others tarrying, who like the Psalmist could declare, "This man was born there." Some names are of national repute in the denominational life of the Baptist Fraternity. Robert Colgate came before the Church accompanied by his wife to seek fellowship in 1801. Possibly no family among those we delight to honor has wrought a better service for the Master in endeavoring to extend the Redeemer's Kingdom on Earth than the Colgate family, descendants of the English Brother from Bessels Green Baptist Church, who tarried among the "Fells' Point" community, and finally emigrated to New York to engage in business, which is

among the largest of its kind in the world, and whose contributions to our denominational enterprise are as princely as they are acceptable. Then Deacon Andrew Troeger, a man of sainted life and ripe scholarship, who taught the Bible School so acceptably, and Bro. Thomas E. Marriott, whose loyalty to the cause was so unswerving, and William M. Johnson, the faithful deacon and friend of the pastor. Space will not permit of naming all the splendid galaxy of names of the Sainted Men and Women who were privileged to toil in this Vineyard of the Master in the days "befo' de war" which have left so glorious a heritage to the Second Baptist Church of Baltimore, Maryland.

## Ordination of Elder John Healey

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### CHAPTER II.

CHURCH MEETING, February 27, 1798.

“Ordination of Brother John Healey when the first Lord’s day in May next, that Mr. Richards, Mr. Davis and Mr. Austin be solicited to assist.”

CHURCH MEETING, May 9th, 1798.

“After request being made to Messrs. Davis and Richards to assist in the ordination of Bro. John Healey, upon their objecting Brethren Joshua Jones and John Austin to the peace and comfort of the church attended to it on July 20, 1798.”

Agreed that letters be written to Messrs. Davis, Austin and Richards on the ordination business before Mr. Jones’ return.

Signed in Behalf of the Church,

JOHN HEALEY,

JOHN JUDEN.

CHURCH MEETING, July 29th, 1798.

“Agreed . . . likewise that Bro. Healey do write a summary of the ordination.”

## The Ordination of Bro. John Healey

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CHURCH MEETING of February 27th, 1798.

“Ordination of Bro. John Healey, question: When? Answer: first Lord’s day in May next that Mr. Richards, Mr. Davis and Mr. Austin be solicited to assist.”

CHURCH MEETING, May 9th, 1798.

“After request being made to Messrs. Davis and Richards to assist in the ordination of Bro. John Healey, upon their objecting Brethren Joshua Jones and John Austin to the peace and comfort of the Church attended to it on the 20th July, 1798. Certificate of Elder.

John Austin and Joshua Jones, we, the Baptized Church of Jesus Christ, meeting at the New Meeting House at ye Point, Baltimore, having this day chosen and ordained our Brother Elder as Pastor and in testimony of which we the Elders of the Baptist Churches of the City of Lincoln and Bessels Green, near Seven Oaks, Kent, Great Britain, have affixed our signatures.

BALTIMORE, July 20th, 1798.

JOSHUA JONES,  
JOHN AUSTIN,  
JOHN JUDEN, *Deacon.*

The experience of this little community at the time of the "call" for the council for the ordination of their leader and beloved Pastor, John Healey, was in common with the experience of many a little struggling company of Baptized Believers, who have shared just such opposition at the hands of those of whom they expected more kindly treatment. The intolerant Anti-Christ spirit, so characteristic of the "ringster" is, alas, too often only too painfully in evidence at seasons when little groups of Christians believe it is a crucial time in their history, when a self-appointed "Zedekiah" rises in the ecclesiastical ring and buckles on his so-called theological armor and begins to push the godly "Micah." Possibly from no other source has the Church of Christ suffered so much as from this pernicious and iniquitous spirit so often manifested in councils called to consider the propriety of setting apart a man to the Gospel ministry. It occasioned much feeling among the little group at Fells' Point, and sad and gloomy were their hearts at the refusal of the Brethren to assist. It then, as now, caused the "arrested progress of the Church" for a little season, when other breth-



ren responded much to the "peace and comfort of the Church, assisted and attended to it" and John Healey was ordained on July 20, 1798, and served the church for over fifty-four years of faithful and self-denying ministry with a heroism and devotion to his people only equaled and surpassed by his love to his Master, whose Kingdom he longed to see established and extended to the uttermost parts of the earth. The ordination of Bro. John Healey was opposed by the theological tradesmen of his day, just as many of his predecessors and successors have experienced. The Moody and Spurgeon type of men have always encountered the opposition of the ecclesiastical tradesmen whose self-appointed control of council has only too often wrought serious injury to the cause. The opposition to the setting apart of Bro. Healey was characteristic of that condition which Wharburton in his introduction to Julian so ably describes: "These men for ages have been taking Greek Philosophy rather than the Gospel, and have turned religion into an art, and the schoolmen framed a body of theology out of it, instead of searching the Scriptures, have turned religion into a trade." Had the brethren who opposed

the ordination of Bro. Healey succeeded in their opposition the denomination would have lost the services of this sainted man to a large degree and the Church of Christ a loyal preacher of the Gospel. Bro. Healey was not a machine-made minister, but a God-called and spirit-filled minister, who witnessed to a good confession before many witnesses for over a half century. His glory was in the Gospel of the Son of God, and his preaching was not with the "enticing words of man's wisdom." He knew in whom he "believed and was persuaded," hence he did not "handle the word of God deceitfully;" to him the "Gospel was the power of God unto salvation;" his warning note was: "Put no confidence in the flesh." Hence his was not the fleshly mind vainly puffed up, so characteristic of the modern "Zedekiah" who struts about the so-called theological forum, preaching the doctrines of men, rather than making known the riches of Christ to poor perishing souls. Elder John Healey enjoyed the confidence of a large company of Christians of other denominations to a marked degree for many years, because of his sweet-spirited life, so graciously lived for others,

whom he served with such self-sacrificing and ennobling ministry. During his pastorate a number of men were licensed to preach, and others were ordained to the fuller work of the Gospel ministry. Elder Healey was ever of a modest and retiring temperament, but could, when occasion warranted it, express himself in no "uncertain sound." He ever stood in the forefront against the usurped place of the so-called "denominational leaders." He opposed their assumptive mannerism of the machine-made and man-evolved ministerial ringsters. He believed upon and trusted in the Lord Jesus Christ as his Saviour and lived accordingly as his humble servant for Christ's sake.

A word as to the standing of the ministers who assisted at the ordination of Bro. Healey: Rev. John Austin was pastor of the Bessels Green Baptist Church, near Seven Oaks, Kent, England. Elder Austin was a well and favorably known Baptist minister in England, and a member of the General Baptist Assembly from 1778, and continued in attendance regularly at its sessions until his visit to America in 1793.

Rev. Joshua Jones was pastor of the Cal-

vinistic Baptist Church, meeting in the old church edifice of St. Benedict Street, Lincoln. While belonging to the ancient church of that city, Elder Jones visited America in 1794, and labored among the Calvinistic or Particular Baptist Churches until he returned to England, 1798, when he became pastor of the Particular Baptist Church at Rushden.

Dr. W. T. Whitley, secretary of the English Baptist Historic Society, happily remarks on the ordination of Bro. John Healey that: "We get then the singular fact, that John Healey who belonged in England to the New Connection, was ordained by a Calvinist and by an old General Baptist."

The Bessels Green Baptist Church held a peculiar place in the affectionate regard of the Colgate family, whose place in the denominational life of the American Baptist is worthy to be numbered with our foremost denominational leaders.

Robert Colgate and wife applied for admission and fellowship in Second Baptist Church August, 1801.

"In 1794 the General Baptist Assembly to which all these English Churches had belonged,

Bessels Green still being a member, inaugurated a correspondence with America, and James Fern, Elder of Deal, went over on a visit, and he reported in 1797 that he had found many General Baptists but no societies. The Baltimore case was especially mentioned at the meeting of May 30th, 1798, and reference was made for full particulars to a letter in the General Baptist Magazine for that month. Two copies of this Magazine are in the Baptist Union Library." (Church House, Southampton Row, London, England.)

A matter of great historic value to the Second Church in particular and the Great Baptist Fraternity in general is the fact that the Church in St. Benedict St., Lincoln, dates back to a period beyond the date that occasioned so much controversy and unrest among Baptists throughout America during the discussions of the so-called "Whitsitt Question."

"This old edifice belonged to the ancient church of the city of Lincoln, and dating from the days of John Smyth and, as Dr. Whitley says, 'certainly before 1626, was leased by the General Baptist to the Particular Baptist for forty years with only the reservation, that when

a General Baptist Minister visited the city, he should have the use of it.' In 1791, Gilbert Boyce, the General Baptist Messenger or Bishop of the County, tried to enlarge the property by getting a tenement very convenient as a passage to the Meeting House and use the river for a baptistry; by 1793 he had practically raised the £50 needed, but although the rent would be received by the General Baptist, the only Church then meeting in Lincoln regularly was the Calvinistic or Particular Baptist Church, and this is confirmed by the fact that Joshua Jones in 1802 became pastor of the Particular Baptist Church in Rushden. He emigrated after 1794 and by 1798 was contemplating returning to England, which he did and took the pastoral oversight of the Church at Rushden."

"John Healey wrote an account of himself, and his missionary endeavors in 1832, and gave the origin of the Second Baptist Church of Baltimore; it was published in Allen's Register for 1833 and reprinted during his lifetime by David Benedict in his history, 1845, page 636. He says he sailed in 1794, landing in New York October 5th, and that the Church

(of Friar's Lane, Leicester) had called him to the ministry previous to our leaving England. His letter is quite clear; that "he began to travel in Church capacity in June, 1797, and at Baltimore (on our arrival) we built a meeting house the same year; in the year 1807, we united with the Baltimore Association." Dr. Whitley says: "Evidently he never returned to England." "John Healey never appeared at the Assembly," "though he was instant in Christian labor, and evidently preached when opportunity permitted." Elder John Healey was the honored and beloved laborer in this portion of God's Vineyard during the marked formative period of our national history, witnessing the rise and progress of many great issues.

## This Church Was a Missionary Church

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### CHAPTER III.

This little "community" believed and endeavored to show from its inception that the Church of Christ is, and necessarily should be, aggressive and missionary in its constitution and design, hence they prayed for a "Revival of the Kingdom of the Lord Jesus Christ over the Whole World;" they believed the "field is the world" and the Divine Founder said "Go ye," and the Scriptures with unerring accuracy taught that the world should be saved through and by Christian instrumentality and, further, that it was the imperative duty of Christians to pray and labor for the extension of Christ's Kingdom; that the preaching of the Gospel would gloriously triumph in the conversion of the world, hence this little company with a spirit as worthy as it was united and fervent, banded together and adopted the following Resolution at their Church Meeting, February 27, 1798:



*“Resolution V.* ‘That there be kept up a Monthly Public Prayer Meeting for the express purpose of the Revival of the Kingdom of the Lord Jesus Christ, over the whole world, at the Meeting House the first Monday in every month,’” thus organizing the first recorded monthly prayer meeting for foreign and home missions in America. This little group of Baptized Believers recognized as a vital principle of their Christian life obedience to the distinctive commands of the Lord Jesus and, like the great Wellington, insisted that missions were the marching orders of the Church, and whilst they were poor financially and few numerically, they were rich in faith, instant in labor and prevailing in prayer, believing that the Lord of the Harvest would bless them if they sowed the “Word of Life” for the salvation of perishing men.

It is worthy of note that at the time of the adoption of this Resolution and the action of the Church, a wave of unrest swept over the Churches, anti-mission sentiment prevailed. “Infidelity was triumphing in an unusual degree and depressing the faith of the Churches. The accessions by Baptism fell exceedingly.

The outlook in every way was dark and the horizon narrow." Dr. Vail in "Morning Hour," page 204.

There were sent to the various Associations of our Baptist fellowship, letters referring to the need of prayer and concerted united action to resist the great and tremendous spread of infidel literature that was making such "shipwreck of the faith" of many faint-hearted ones. In 1801 a revival of the desires for the Quarterly prayer\* "for the diffusion of the Gospel" reappeared.

In 1784 Doctor Stillman wrote a circular letter. "It contained the earliest expression with which I am acquainted in the utterance of our Association of the world-wide outlook from America." (Dr. A. L. Vail, in his book "Morning Hour, Baptist Missions," pages 208 and 213, in 1795, Charleston, S. C.) "It put forth the fullest statement on the Quarterly Concert of Prayer that I have seen from a Baptist Association." (Page 216.) The Quarterly Concert was adopted in 1795, at Leyden, Vt., and

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\*NOTE.—A "Quarterly Prayer."

at Shaftesbury, Vt. There were in the early days of our American Baptist Church life, men of ardent missionary spirit, who labored for the spread of the Gospel in the sparsely settled country and to the Indian tribes. Men of noble Christian heroism and self-sacrifice (See History of "Rise and Progress of Baptists in Virginia"), but there is apparently no record of a Church that felt the very distinctive and imperative need of meeting together on a stated night for the sole purposes of united prayer in each month "for the revival of the Kingdom of the Lord Jesus Christ over the whole world" prior to the meeting of the Church of Baptized Believers at Fells' Point, Baltimore, February 27, 1798.

On page 227, Morning Hour of Baptist Missions, the Second Church in Baltimore, the origin has been touched, and the individual missionary came into great calamity in 1797, when the yellow fever swept away half of the members, including every male member but the Pastor, who records: "Being, the only male member left, I went through great tribulation, laboring with my hands, preaching and begging, to finish the house of worship which they

had begun." But in February of the next year, 1798, that desolated, distressed little Church adopted the following:

*Resolved.* "That there be kept up a Public Prayer Meeting the first Monday of every month for the express purpose of a revival of the Kingdom of Christ over the whole earth." This was the English Baptist institution, doubtless, though the language differs from the usual form, and the specific and public character was made unmistakable. "Bro. Healey," the Church Records certify, "frequently made missionary journeys into different parts of Maryland and adjoining States to preach the Gospel, leaving his pulpit in the care of Brethren."

That little missionary band that pledged themselves to take and give reproof from each other while yet in old England brought to the American continent and Baptist church life the spirit so characteristic of those worthies who, "as poor, yet making many rich, as having nothing, yet possessing all things," ever believing the promise of the Spirit "to convert the world."

This little Church led the missionary movement at a time when many of the churches were

largely influenced by that ultra-hyper Calvinistic view then only too prominent in our American Baptist Fraternity.

(History of Baptist Churches of Maryland, page 61.)

“During this entire period this Church was favorable to Missions and Bible Schools, and gave frequent collections to these causes.” The Minutes contain references to money collected and paid to the Treasurer of Baltimore Baptist Mission Society.

At a Church Meeting held Dec. 21, 1807, “Bro. Healey do confer with the First Church and invite them to join with us in monthly prayer meeting for the spread of the Gospel.” Thus the Church held the broad, fraternal spirit of co-operation in prayer for the making known of “Glad Tidings.” At Church Meeting, Dec. 20, 1813, the Church discussed the missionary societies and proposed further consideration.

A mission school of the Church was located at Curtis Creek and known as “Domestick Mission;” collections were made and paid October, 1820. The sum of \$12.49 and the further sum of \$15.56 with Bro. Stevens gave magazines, &c. This Church was a missionary

church in a very pronounced anti-missionary age, and from its inception and organization advocated the spread of the Gospel. In Rev. Dr. A. L. Vail's book on Missions, a work easily in the front rank as an authority on Baptist Missions, he says, on page 33: "Such was John Healey for more than fifty years the pastor of the Second Church in Baltimore. In 1794 he and five others in England bound themselves together to come to America and plant themselves for missionary purposes in some needy region; the selection of the location was left to Mr. Healey, who was chosen Pastor while they were yet in England. He selected Baltimore. Through deep affliction they persevered; he served without salary, supporting himself at his trade of silk dyeing. (This was the case for several years at the beginning of his ministry, but was corrected by the Church later when he received a salary.) He may not have been a great preacher, but he had a great gift for winning the hearts of men, being long popularly known as 'Father Healey.' He was accustomed, having secured supplies for the pulpit, to take extended tours into the interior of the State, evangelizing." Thus a missionary Pas-

tor" will usually have a Missionary Church; an Anti-Mission Church is a misnomer, and has utterly failed to catch the "joyful sound," much less to joy in believing.

(Maryland Baptist Church History, page 58.) "For many years a female missionary society was maintained by this Church." . . . This church was sound in the views of the obligations of Christians in relation to the missionary cause." . . . This Society contributed in clothing and money to that Mission."

During the much-to-be-regretted trouble that arose and occasioned the separation of the Churches at the memorable Associational Gathering, held at the Black Rock Church in 1836, the Second Church was very decided in the stand for Missions, and all the so-called "Worldly Societies" which were included in that famous Resolution withdrew fellowship from churches who advocated Missions, Bible Schools and kindred agencies. The Second Church withdrew with six other churches from the Association, in protest to what they believed was altogether foreign to the spirit and purpose of the Gospel. Time has since endorsed the wisdom of the action of Bro. John Healey and his

colleagues in their withdrawal from the Black Rock Church connection.

“At a Church Meeting held May 25th, 1836,  
*Resolved.* That a Resolution respecting the messengers returning from the Association be postponed until next Church Meeting.

Aug., 1836, Church Meeting Delegates to the meeting at Washington to be appointed: Adams, Healey, Waggner, Wood. Towson, Bevan. In event of an Association being formed that we ask for it to be held in this Church.”

Church Meeting, Sept. 21st, 1836, Bro. Healey gave an explanation of the proceedings of the different Churches that attended at Washington.

This Church passed through a very trying and perplexing season because of the pronounced Anti-Mission sentiment which prevailed in many of the Churches of Maryland and vicinity during the time prior to and immediately following the meeting held at Black Rock Church in 1836.

The Second Church was regarded as the leader and pioneer missionary church of the times, and to this day rejoices in common with all who love our Sovereign Lord and believe



that the religion taught in the revealed Word of God is self-sacrifice; that the Church is a body of Baptized Believers whose primary distinction is the possession of a heaven-born life and the distinctive mission of the Church is to make known the Gospel of Glad Tidings, and the only reason for the Church's existence in an organized form on the Earth is to labor for the extension of the Kingdom of God in the World.

We recently received letters from the Rev. Dr. Willingham, of Richmond, Va.; Rev. A. J. Rowland, LL.D., of Philadelphia, Pa., and Rev. A. L. Vail, D.D., informing me that they know of no monthly missionary prayer meeting prior to the meeting of February, 1798, held in this Church.

Hence the Second Baptist Church of Baltimore was privileged to lead in the work of Missions at a time when the Anti-Mission sentiment prevailed largely in many of our Baptist Churches.

## From Church Records

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### CHAPTER IV.

“The Church of Christ, meeting in Fleet St., City of Baltimore, in the State of Maryland, North America, were originally members of the General Baptist Church, Meeting in Friar Lane, Leicester, Old England. Desirous of promoting the Kingdom of the Lord Jesus Christ, met therefore more particularly for this purpose on the Lord’s Day, June 11th, 1797, and pledged each other, as in the presence of God, that they would give and take reproof from each other and endeavor through grace to keep the ordinances of the Lord Jesus Christ as delivered to them in the Word of God.”

At the above meeting, it was concluded that Brother John Healey do preach the Gospel of Christ statedly among us “in season and out of season,” and that he administer the ordinances of God unto us regularly as our Pastor.

Signed      JOHN HEALEY,  
MATTHEW HULSE.

The Church went into Meeting on the same day and decided the Lord's Supper be administered the first Lord's Day in every month.

The Church Meetings (for business) be held on the First Monday evening in every month.

January 30, 1798.

The first candidates for fellowship were Bro. Juden, Sen., and Bro. Juden, Junior, from Kent, Old England.

Bro. Dodge from Woodstock, Vermont, New England, proposed and accepted unanimously for membership and desired to write for dismission; that

Bro. Daniel Dodge do preach the Word of God. The Church Meeting, Feb. 25th, 1798.

Candidate Henry Sherwin, approved to be baptized this day four weeks.

(This is the first recorded candidate for Baptism.)

JOHN HEALEY and  
JOHN JUDEN.

Signed on Behalf of the Church.

## CHURCH MEETING, Feb. 27, 1798.

*First* item was insurance of Meeting House; Bro. Juden, Jr., to enquire whether it would be best to have it done here or in Old England.

*Second.* Ordination of Brother John Healey. Question: When? Answer: The first Lord's day in May next, that Mr. Richards, Mr. Davis and Mr. Austin be solicited to assist.

*Third.* Appointment of a Deacon, choice was unanimously made of Bro. John Juden, Jr., who first appeared for that purpose. Acts 6-5; Tim. 3-10.

*Fourth.* Committee on Baptism, were Bros. Healey, Dodge and Juden, Jr., to search out the most convenient place.

*Fifth.* That there be kept up a monthly public prayer meeting for the express purpose of the revival of the Kingdom of the Lord Jesus Christ over the whole world at the Meeting House the first Monday in every month.\*

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\*NOTE:—Here is the evidence of the Church being a Missionary Church in this Anti-Missionary period, and it is believed this was the first Missionary Church in the State of Maryland. Record shows Meetings were held on first Monday evening of every month for special prayer upon missionary endeavor throughout the world, and further that the Holy Spirit would honor the labors and direct the same in the spread of the Gospel.

*Sixth. Registering Births of Children.*  
 Agreed that a book be kept for this purpose at the expense of the Church.

NOTE:—This registration of children doubtless was in common with the English training and customs which John Healey, et al., had been brought up to in England. (Many of our non-conformist Churches in England keep such records of children.)

Signed on behalf of Church,

JOHN HEALEY.

JOHN JUDEN, JR.

CHURCH MEETING, July 29th, 1798.

Agreed that the Lord's Supper be administered the first Lord's day in every month and that a collection be made at same time to defray the expenses thereof and the surplus to be disposed of as the Church directs; also a Church Meeting to be held on the Saturday preceeding; likewise that Bro. Healey do write a summary of the ordination.

Signed on Behalf of ye Church,

JOHN HEALEY.

JOHN JUDEN.

## CHURCH MEETING, Sept. 1st, 1798.

I. Candidates for Baptism and fellowship were John and Mary Inns.

Bro. Juden and Dodge to have conversation with them.

II. Collection for the support of the Gospel every Lord's day.

III. Bro. Healey to write for Bro. Dodge's dismissal.

Signed on Behalf of ye Church,

JOHN HEALEY.

JOHN JUDEN.

## CHURCH MEETING, Dec., 1798.

Bro. Juden, Jr., was appointed to speak to Bro. Dodge relative to his preaching and to make report.

Signed, JOHN HEALEY.

JOHN JUDEN.

## CHURCH MEETING, Jan. 7, 1799.

The Brethren being dissatisfied with Bro. Dodge's preaching he was unanimously desired to desist.

Signed on Behalf of the Church,

JOHN HEALEY.

JOHN JUDEN.

## CHURCH MEETING, Feb., 1799.

Resolved unanimously that a Letter be addressed to the Baltimore Baptist Association to request them to admit this Church into their connection, also at same time Bro. Juden desired to cite Bro. Dodge in the next Church Meeting.

Signed on Behalf of ye Church,

JOHN HEALEY.

JOHN JUDEN.

## CHURCH MEETING, March, 1799.

According to citation Bro. Dodge attended, when he was remonstrated with on account of his non-attendance on the ordinances, at which time the reason given by him was not satisfactory.

Signed on Behalf of ye Church,

JOHN HEALEY.

JOHN JUDEN.

## CHURCH MEETING, March, 1799.

Bro. Dodge was again cited to attend relative to the letter received from the Church at Woodstock, the result of which deliberation in the conclusion was an acknowledgment of his

error in leaving the Church to which he belonged in the manner he did and also the propriety of his brethren proceedings toward him in the Church.

Signed on Behalf of ye Church,

JOHN HEALEY.

JOHN JUDEN.

#### CHURCH MEETING, April, 1799.

Bro. Dodge not giving proof of his sincerity by his attendance on the means of grace notwithstanding it was thought proper to postpone his exclusion to a future period.

Signed on Behalf of ye Church,

JOHN HEALEY.

JOHN JUDEN, JR.

#### CHURCH MEETING, June, 1799.

Bro. Healey attended the Association near Reisterstown; was invited to preach, which he did from Isaiah 53, 1, but the final reception or non-reception of the Church was postponed till next term; also considered Bro. Dodge's case, when it was unanimously agreed that Bro. Juden and Inn should acquaint him that the



Church did not consider him under their watch care.

Signed in Behalf of ye Church,

JOHN HEALEY.

JOHN JUDEN, JR.

CHURCH MEETING, July 23, 1799.

A letter received from Woodstock Church was read and was thought proper to answer it.

Signed in Behalf of ye Church,

JOHN HEALEY.

JOHN JUDEN, JR.

CHURCH MEETING, Sept. 10th, 1799.

Question: Who shall be appointed to attend the Baltimore Baptist Yearly Meeting on the Saturday preceeding ye third Lord's day in October?

Resolved unanimously that Brothers Healey, Innes and Juden, Junior, do attend said meetings.

In Behalf of ye Church,

Signed,

JOHN HEALEY.

JOHN JUDEN.

## CHURCH MEETINGS, Dec. 9th, 1799.

*First.* Letter to Vermont not answered.

*Second.* Repair ye Bro. Juden to attend to the proper fullfilment of his promise.

*Third.* Morning lectures discontinued.

*Fourth.* Letters from England read when Brother and Sister Healey were accepted.

*Fifth.* Day of Fasting to be agreed upon on Saturday morning, Dec. 15th, 1799.

The Committee appointed to meet the Church at Fells' Point agreeable to the resolve of the Association, met at Baltimore, 19th October, 1799. Present the Church aforesaid by her Representatives: John Healey and John Juden, when the following questions were brought forward and determined:

*First.* How was the Church at Fells' Point originally constituted?

*Second.* What are the doctrines held by said Church?

*Third.* What are the modes of discipline administered?

As to the origin as a Body here, some of them belonged to the Separate Baptist and some

to the Particulars in England and some were baptized by their Pastor in Baltimore.

On June 11th, 1797, they met and resolved themselves into a church.

(2) The Doctrines they hold are those expressed in a letter laid before the Association at her last Session, and

(3) As to discipline they profess to be governed by the same by which the Churches in this Association are governed.\*

*Resolved*, That Brother Parkinson take those minutes and lay them before our next Association and reduce them to such order as shall be intelligible.

JOHN DAVIS.

JER. MOORE.

SAMUEL RICHARDS.

W. PARKINSON.

J. HEALEY.

JOHN JUDEN.

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\*The Church Meetings during 1800 were attended with no disturbing factors, only Baptisms being reported, "and at Peace."

## CHURCH MEETING, April 13th, 1801.

- I. Candidates for Baptism approved.
  - II. Burying Ground Business.
  - III. Itinerant Preachers.
  - IV. When Church Meetings to be held.
  - V. Baptism to be at Spring Gardens.
- Bro. Juden to enquire of Mr. Prestman. Permission was given to the Church to baptize this Candidate at the "Slip," Spring Gardens.

## CHURCH MEETING, May 4th, 1801.

*I. Burying Grounds.* Unanimously agreed that Brothers Hunt and Booth do seek after a suitable place and make report.

*II. Itinerant Preachers.* Unanimously agreed that Brothers Hunt, Bevan and Juden, Jr., be authorized to give an answer to the application made according to their discretion.

These quaint and interesting minutes are presented to the reader as samples of the primitive method of keeping Church Records in the early days of our National life.

*III.* This Church may with equal propriety be called "The Mother of Ministers" (page 61, Maryland Baptist History). A number of very

worthy and efficient ministers have gone into the work of the Gospel from this Church during its history, and a goodly company of Licentiates have received their credentials from the old Second Church to labor as opportunity permitted in the Master's Vineyard.

The Church was for some time after its organization unaffiliated with the Association, but in 1799 the Church made application for admission into the Baltimore Baptist Association, which, much to the surprise of the little Band, they were refused, and notwithstanding the Pastor presented his credentials and the action of the Church in seeking associational recognition, they were not received, which occasioned considerable concern and unrest to the little "community." Elder Healey preached at the Association with acceptance that year, but they were denied the much desired associational recognition, which finally led to much unpleasantness in the denominational life of the times. Bitter and unchristian denunciation grew out of their rejection. Pamphlets were published and uncharitable things were said by both sides of the issues, which were not complimentary to the cause that all concerned

were supposed to be laboring to extend. Finally calmer and better judgment prevailed and the Church made application again to the Association at the meeting held with the Pleasant Valley Church in October, 1807, when they were cordially and graciously received after a full and frank statement was made of the organization and the doctrinal views held by the Church, which were regarded satisfactory to all parties at interest. The wider, brotherly spirit prevailed and mutual concessions were made, which resulted in the Church being admitted into Associational connection, which the Church enjoyed until the memorable Black Rock Church trouble of 1836, to which reference has already been made.

From the earliest period of its organization this Church appears to have encouraged what is now commonly termed "lay preaching" and exhorted the Brethren to "minister the Word" at the "Round House" and other Institutions, both in the city and adjacent neighborhoods, which evidenced the thoroughly Baptistie spirit of this little "community" whose recognition of the New Testament ministry was so pronounced.

The first Licentiate, Daniel Dodge, to whom reference is made in several of the Church Meetings, appears to have been a man of considerable ability notwithstanding the request of the Brethren at the Church Meeting, Dec., 1798, that Brother Juden, Jr., be appointed to speak to Brother Dodge relative to his preaching and make report.

CHURCH MEETING, January 7th, 1799.

“The Brethren being dissatisfied with Brother Dodge’s preaching he was unanimously desired to desist.”

This Brother Daniel Dodge came from Vermont, and true to his original training he was not willing to comply with the request of his brethren and went to neighboring cities, where he wrought with considerable acceptance. The Church was slow to set its seal and stamp of approval upon untried and inexperienced men. At a Church Meeting held July 11, 1816, it was the opinion of the Church that Brother Dodge should not “teach publicly” for the present, it not being the will of Christ.

CHURCH MEETING, November 15th, 1820.

Again the case of a young brother who was advised to "continue his reading and studying of the Scriptures and to attend the meetings of the Church, to engage in prayer, that he might improve his gifts, but for the present he is not at liberty to speak in public." This advice is not altogether inappropriate in our own day and generation. More prayer and study of the Word of God would redound to the spiritual uptrend of our modern church life and would doubtless remove to a large degree that stair-bar to spiritual progress. The Church was concerned about the man as well as the message before setting them apart to the Gospel ministry. They did not lay hands suddenly upon men for the office of the ministry. They were concerned about the light of the candle more than the shape of the candlestick.

And with equal care the Church investigated the life and conduct of candidates for Baptism and Church fellowship. To the former the story of their conversion was to be passed upon and promise to sustain the Church both by their presence and offerings. A standing com-



mittee was appointed to attend to this particular phase of the Church work. The aim of the Church was to secure a spiritual fellowship, a regenerated church membership.

CHURCH MEETING, October 18th, 1820.

1st. *Resolved*, That the Church hear Brother Robert Stevens exercise his gifts on Monday evening previous to next Church Meeting.

2nd. *Resolved*, That the letter written from this Church to the First Baptist Church be sent.

Signed in behalf of the Church,

JOHN HEALEY.

CHURCH MEETING, November 15th, 1820.

Brother Robert Stevens was permitted to exercise his gift agreeable to a resolution of the East Church Meeting. \* \* \* \*

*Resolved*, That Brother Robert Stevens be advised to continue his reading and studying the Scriptures and to attend the private meetings of the Church, where he may have an opportunity of improving his gifts, but that he is not at liberty to speak in a public way at present.

Brother Lawrence Greatrake makes application to be admitted a member of this Church.

*Resolved*, That Brother L. Greatrake and other members of the First Church who have applied for letters of dismission to us and have been refused by their Church, be at liberty to enjoy Communion with this Church, until they find letters of dismission cannot be obtained; and whereas the Pastor of the First Baptist Church of this City has circulated several reports respecting our Pastor which we believe to be slanderous and which he cannot prove, as also the said Church has refused to grant letters of dismission to some of their members who have applied for them to our Church, when about the same time they have received our members with letters from us to them, they have also refused to receive a written communication from us to them on the subject of the report circulated by their Pastor respecting ours. After a negotiation had been proposed and commenced by one of the officers of their Church with one of ours and suddenly broken off by him.

*Resolved, therefore*, That we consider all fellowship between that Church and this dis-

solved and broken by such conduct; we shall, therefore, proceed to receive such of their members as apply for admission into our Body on a confession of their faith.

Signed in behalf of the Church,

JOHN HEALEY.

Notwithstanding the care of the Pastor and standing committee, the minutes of the Church show many entries that lead one to infer that for a period covering several years it was a "Church truly militant." The unrest, so pronounced, coupled with the schism and other disturbing factors so much in evidence and the citing to "appear" before Pastor and Deacons, seems to have been the "order of the day" to an unusual and marked degree for Christians. They were combative and controversial, with the devotional spirit at a very "low ebb." May we learn to avoid by their experiences the repetition of their failures, let the past "seeing through a glass darkly" be forgotten and the striving to see "Him face to face" be the goal and ambition of the Church, that we may accept the Pauline admonition "For whatsoever things were written aforetime were written for

our learning, that we through patience and comfort of the Scriptures might have hope."

"Father Healey's" life to these people, with its strong personality and devotional spirit, was like oil on "troubled waters." We note the urgent appeal of this man of God with his people, with what unflagging devotion he ministered to them, preaching the Gospel in "season and out of season," ready at all times for service like a good soldier of Jesus Christ. The one man who toiled on alone with his Lord, a sentinel and a watchman, on guard in the often distracted camp of this modern Israel. Possibly at no time in Bro. Healey's life was the sweet-spirited Christian more manifested than when he was so cruelly slandered by some of the ministry; when the Church desired to take action and engage the aid of the Law Courts in his defense to stop the slanderous reports upon his moral character and integrity. Father Healey simply requested that the entire matter be left in the "Hands of the Judge of all the Earth" and meanwhile "pray for those who spitefully use us."

I was privileged to minister to the venerable Deacon George W. Wolf in the closing twilight

hours of his life. Bro. Wolf reached the advanced age of 94 years and retained to a remarkable degree his faculties. His memory was especially strong and clear; his recital of events in the Church life of the days "befo' de war" was interesting. His reference to the discipline in the Church and the good order maintained in the Sunday-school of which he had so large a part. I was assured that the School never in its history paid the teachers, it was a voluntary teaching band from the date of its organization. Deacon Geo. W. Wolf entered into his rest during the late summer of 1910. I officiated at the funeral, preached the sermon from Revelation iv:1: "Come up hither and I will show thee." A large company was present. Funeral was from the residence of his son, Robert, 2319 Ashland Avenue, Baltimore.

# The Church and Slavery

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## CHAPTER V.

This Church took action on the Slave Question at a very early date after its organization, and put on record a resolution that expressed in no uncertain way the attitude of the Church toward the Slave Traffic. It is especially worthy of note that while this little company of Christians was living in and surrounded by a community that was strongly entrenched in the then generally accepted views of the times on the Slave Question, and notwithstanding the location of its Meeting House, which was practically in the very center of the Slave Pens, this Church faced the issue humbly and bravely in those early days, when it meant so much to the cause, and at a regular Church Meeting held March 1st, 1802, the following motion was made and carried unanimously: "The subject of Slavery not to encourage it, referred to next Church Meeting."

SIGNED BY THE PASTOR.

A Special Church Meeting held March 25th, 1802.

"The subject of keeping in bondage our fel-

low creatures considered, when it was resolved, to wit.:

“That this Church discountenance the keeping of their fellow creatures in bondage, at the same time desire that if any person make application for fellowship who holds slaves to exhort them and endeavor to show them the evil thereof.”

This resolution was unanimously adopted and spread upon the Church Minutes. For the origin of this resolution I am unable to account further than to venture the remark that Brother Healey and his friends from England doubtless entertained the growing popular Anti-Slavery idea then so much under discussion in the old country prior to their emigrating to America or to the Baptist from Virginia who had settled in Baltimore and united with the Church. It must be remembered that many of the Virginia Baptists opposed this institution, and in the month of August, 1789, the various Baptist Associations of the State met at Richmond and passed the following Resolution after the question of hereditary Slavery was freely discussed:

*“Resolved, That Slavery is a violent depriva-*

tion of the rights of nature and inconsistent with a Republican Government, and, therefore, recommend it to our brethren to make use of every legal measure to extirpate this horrid evil from the land and pray Almighty God that our honorable legislature may have it in their power to proclaim the great Jubilee consistent with the principles of good policy."

See "Rise and Progress of Baptists in Virginia," page 79.

This same resolution had been adopted by the Baptists at their Associational gathering held with the Ketocin Association two years prior, namely 1787, when "the lawfulness of hereditary Slavery was debated in this Association. They determined that hereditary Slavery was a breach of the Divine Law. They appointed a committee to bring a plan of gradual emancipation, which was accordingly done. "They were treading upon delicate ground. It excited considerable tumult in the Churches and accordingly, in their letter to the next Association, they remonstrated so decidedly that the Association resolved to take no further steps in the business" (page 302).

The seed, however, was sown and the Resolu-



tion at Richmond was the result. It expressed the conviction of the Baptists relative to the institution of Slavery at a time which marked the effort as being as commendable as it was Christian, and as humane as it was thoroughly Baptist, and especially is it the case when we recall the popular and influential support Slavery had at that time on the American Continent. All honor to Old Virginia. Reference is made on page 189 to a letter to the Association from the Menonist Baptist Church at the Whitehouse, Va., praying for reconciliation, which Church separated during the War of 1776, because this Church "would keep no Slaves."

Thomas Jefferson was born April 2, 1743, at Shadwell, in Albemarle County, Va., and associated much with the Baptist. (History of Baptist Armitage, page 345.) It is claimed that Jefferson framed the American Constitution from Baptist Polity, his mind having been influenced toward that larger liberty by contact with his Baptist neighbors, hence Jefferson "Introduced a Bill preventing the importation of Slaves," July, 1776, and in June, 1783, Mr. Jefferson again presented a Bill "for the

ultimate emancipation of the negroes." He introduced a clause forbidding the existence of Slavery after the year 1800. (See National Portraits, Life and Times of Thomas Jefferson.)

Unquestionably this man's views carried great weight in that formative and constructive era. From whatever source the little "Community" received its inspiration to adopt the Resolution, it was a record event of the times in Maryland.

At a Church Meeting, held March 19, 1805, on Motion:

"That ye Black Man be dismissed from sweeping the Meeting House."

The singular and surprising position assumed by the Protestant Episcopal Bishop of Vermont in his defense of the Institution of Slavery is as remarkable as was the action of the Baptists of Virginia commendable and Christian. See "Bishop Hopkin's, of Vermont, reply to Bishop Potter, of Pennsylvania."

The Second Church, while in thorough accord with the Gospel, generally was, to say the least, remarkably astray in its uniting with the Roman Catholic and German Reformed Congregations in a petition to the General Assembly

to permit them to secure funds to pay for the ground and the erection of a Meeting House to the "Glory of God" by a Public lottery. The petition is as unique as it is inconsistent with the spirit of the Gospel.

"The Committee to whom was referred the petitions of several Religious Societies in the City of Baltimore, praying that a Law may pass authorizing lotteries within the said City for the purpose of raising certain sums of money to be applied toward finishing their respective churches, report that they have taken the same under their consideration and upon mature deliberation are of opinion that leave should be given to bring in a bill conformably to the prayer of the said Petitioners under such limitations and restrictions as are applicable to their local situation and circumstances, all which is,

"Respectfully submitted."

"AN ACT authorizing the drawing certain lotteries within the City of Baltimore.

"WHEREAS, It is represented to the General Assembly by the petitions of several religious societies in the City of Baltimore, that their

funds are inadequate to carry into effect the laudable purposes contemplated by the Petitioners and praying that a Law may pass authorizing them to raise by lotteries certain sums of money to enable them to finish their respective churches; and

“WHEREAS, By an act, entitled: An Act to erect Baltimore Town in Baltimore County, into a City and to Incorporate the Inhabitants thereof, the Drawing of lotteries within the said city is confined to special purposes;

*“Wherefore be it enacted by the General Assembly of Maryland, That from and after the passage of this act, it shall and may be lawful for the Mayor and City Council of Baltimore to authorize the Elders, Deacons and Trustees of the German Reformed Congregation, the Trustees of the Roman Catholic Congregation and the Trustees of the Baptist Congregation on Fells Point, respectfully to institute a scheme or schemes of a lottery or lotteries within the said City and to dispose of Tickets therein for the purposes contemplated by this Act under such limitation as the Mayor and City Council shall by ordinance direct.”*

The advocates of this altogether Anti-

Scriptural and Baptistie course of procedure followed up this petition with the following one to the City Council of Baltimore:

“The Petition of the Members composing the Baptist Church of Fells Point, unto the Mayor and City Council of Baltimore, respectfully represents, that in the year 1797, they made the laudable attempt to build a house for the Public Worship of God, and preaching of the Gospel of Christ, and so far succeeded as to erect the Building aided by the liberality of many of our fellow Citizens, for which we feel ourselves exceedingly grateful, but owing in great measure to the calamities that occurred that same year by the destruction of the Methodist Meeting House by fire and the severe sickness in which we lost some of our most active members, many of our subscriptions were never paid; by these circumstances the finishing of the house and the payment for the ground on which it stands, we have never been able to accomplish, our collections having always been applied to discharge of the debt on the building. This being our own Real Situation we found ourselves impelled to petition the General Assembly of Maryland to grant us a

Lottery to raise the sum of fifteen hundred dollars to carry into effect the object contemplated, which solicitation the Legislature has been kind enough to attend unto, and to extend the Charter of the Mayor and City Council to carry into effect said Lottery according to their discretion."

Your Petitioners therefore leave with the Mayor and City Council in a respectful manner these circumstances, praying you will grant our request.

(Signed)    Behalf the Baptist Church  
                  on Fells Point at Church  
                  Meeting, Baltimore, Jan-  
                  uary 24th, 1803.

*Trustees.*

The Church, it would appear, had much unrest, the result of the worldly spirit that the Lottery occasioned in their midst. At the Church Meeting, August 22, 1803, reference is made to the fact "they cannot loan the lottery money." A marked season of religious declension seems to have been the result of their un-Baptistic procedure. Factions and dissensions arose which found only too ready

champions, which continued for some considerable time, to the great discomfiture of the Pastor and Deacons, but this state of affairs in common with all other experiences in human life came to an end. For we note that a meeting was held and the spirit of prayer was manifested when the service closed, and we were at "peace amongst ourselves." Thus we might reasonably infer that this was the beginning of "Better Days." At Church Meeting held December 24th, 1810, this entry appears: "No Business, but a peace amongst ourselves."

Signed, JOHN HEALEY and JOHN JUDEN.

The minutes show a remarkable experience of the Church during its early history, how dependent it was upon the women, who during the years of struggle and trial remained faithful to the cause. Elder John Healey stated he was the "only male member left," and expresses his gratitude for the helpful support of the "faithful women" of the Church.

A "Mite Society" was organized at a very early date and must have been of considerable financial support. Reference is made "to the deficiency of the ordinary funds of the Church

be borrowed from the Mite Society"—a custom still in vogue in some of our more modern Churches.

The organization of the "Mite Society" was effected October 28th, 1811, though there was evidence of a "Woman's League" of prior date.

The Bible Society was organized January 22nd, 1817, and for many years received funds for its maintenance. The minutes would indicate that the Church received copies of the Scripture for distribution in the neighborhood of the Meeting House, which evidently was a needy field.

The old church had a corporate seal which is a unique piece of work and very suggestive. A dove, emblem of peace, was in the center with a circle with the date and name of the church in raised letters.

The Records also have references to several colored persons who were in full membership. One colored Sister from Norfolk, name "Jenney," was received by letter May 20th, 1811. "Jenney" evidently was of a very devotional temperament.

Elder John Healey, it would appear, was considerably annoyed by persons disturbing



him while preaching by leaving the Meeting by the "back door." At a Church Meeting held January 20th, 1819, Elder Healey had the following Resolution adopted:

*"Resolved* that the door leading to the yard at the back of the Meeting House be locked at the commencement of Divine Service."

"Signed in behalf of Church:

"JOHN HEALEY."

I am unable to explain the purpose of this resolution other than Elder Healey disapproved of being disturbed during his deliverances in the "Sanctuary." There are several other entries that are both singular and novel as we see matters to-day, which we feel warranted in omitting.

The Church adopted its covenant June 1st, 1808, and it presents much in common with what Mission Baptists have ever maintained, loyalty to Christ in all things, sovereignty of God, fatherhood, sonship and kindred accepted articles of Baptistie Faith. Special emphasis is laid on the Doctrine of Grace and the Salvation of Sinners through the mediatorial office of the Lord Jesus, the power and personality of

Satan, Sin and the Judgment, Triumph and Victory of the Believers in Christ, the imperative need of preaching the Gospel to the Heathen and the unsaved in our midst" are the distinguishing phases of their confession of Faith, and many modern churches would do well to maintain similar truths as a basis of their profession before the world and love to Christ.

Pastor Healey appears to have enjoyed a wide acquaintance with Brethren in neighboring and distant States. Entries show the cordial and fraternal spirit in the recorded letters received and their responses, which breathe a very tender and gracious spirit toward the "Brethren." A very discordant note, however, is struck in the midst of these letters. Trouble arose with the First Baptist Church of our City that led the Church at a Church Meeting, held November 15th, 1820, to adopt the following resolution:

*"Resolved*, therefore, that we consider all fellowship between the First Church and this be dissolved and broken by such conduct."

Differences arose over the reception of members and the dismissal of members to the

Church coupled with the unfortunate trouble which arose between the Pastors, which it is to be regretted lasted only too long between those Ministers. This trouble occasioned considerable unrest in the denominational life of the City at the time. Both of these men have doubtless long since understood their relation to each other better. "Peace, my peace, I give unto you."

The application to the Association and the rejection I have referred to. The name of the Church was changed several times during its history. Beginning with the Baptist Church at Fells' Point, then the incorporated name, with the Seal and designated to be the "Baptist Church Meeting at the corner of Bank and Eden Streets, Seventh Ward, City of Baltimore."

Then "Fleet Street" (now Canton Avenue), which location where they worshipped and labored for several years until conditions led them to seek another location, when it was decided to purchase the lot on Broadway south of Pratt. The corner-stone of this House of Worship was laid in 1853 and occupied, amid great rejoicings and thanksgiving, in Novem-

ber, 1854. The title of this Corporate Christian Company was naturally accepted as The Second Baptist Church of Baltimore, because of the date of organization. The Church labored on this site until conditions were felt to warrant a change again. The foreign population and the constant removals of the membership led the brethren to seek its present location, where it is to be wished a Service to the Glory of the Lord Jesus in the Salvation of Souls may be effectively wrought until the Master shall say, "Enough. Come up hither. I will show you more."

The Deacons of this Church deserve notice. Among the godly and efficient laborers in this portion of Zion there have been men many of whom endeavored to live the Christ before the world, in humble, devoted service to the cause. Many have entered into their rest and reward; some still tarry with churches in our own and neighboring cities. The present board are faithful in their endeavors for the extension of the kingdom of our Lord on the earth.

The ladies have continued their organization, though changed only in name of their society, and much of the success is due to the

· faithful and constant labors of those women who contribute of their means and labor to uplift the Banner of the King to the Glory of Him who will say to all the faithful, "She hath done what she could," when they come Home bearing precious sheaves garnered from the Field. The Triumphs of the Gospel in the home and foreign lands have been largely due to the praying, working women of our Baptist fellowship, and at no time in the history of the old church have the women labored with greater diligence and more self-denying devotion to the cause than the present Ladies' Aid. October next will witness the Century Mark of the Ladies' Society of this Church, when special services of a commemorative character will be held.

The Pastors of this people have enjoyed the confidence and esteem of the Church. Most of them have been men of gifted pulpit ability and consecrated life. Many souls have been won to Christ through their labor of love and the community benefited by their Christian example. Jesus said, "By their fruits ye shall know them." These men have been tested and tried. Some have gone over the line; a few

still await the welcome summons, "Come ye Blessed of my Father, enter thou into the joy of thy Lord."

The officers of the Church are:

Rev. Joshua E. Wills, D.D., *Pastor*.

George W. Richardson, *Clerk*.

#### BOARD OF DEACONS.

William L. Richardson    David Bloxom

Francis Norris            George W. Richardson

Lewis W. Jenkins

#### BOARD OF TRUSTEES.

Allen Beetham, M.D.    Henry Handloser

Richard Fosler            Lloyd Shipley

Joseph Lusby.

Church Treasurer . . . . . Cyrus Rickard

President Ladies' Aid . . Mrs. Josephine E. Moore

President Foreign Mis-

sionary Society . . . . . Miss Mollie Fosler

Organist . . . . . Miss Myrtle Palmer

# The History of the Sunday School Movement

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## CHAPTER VI.

There was born in the year 1736, in the Old Cathedral Town of Gloucester, England, a man whose name is world-wide because of his response to a generous impulse, Robert Raikes, the son of a well-to-do-publisher and printer of that ancient city.

Robert was naturally of a cheerful, sunny temperament. He grew up in his native town, surrounded by and became familiar with the moral and religious conditions of the operatives of the manufacturing district. The town enjoyed a monopoly of the pin manufacturing industry. The children of the very poor were employed during the long hours of the weekdays in the factory and turned loose on Sunday to "gad about the streets and lanes," indulging in all manner of vice common to the times.

This condition of affairs, appealed to the great sympathetic heart of Robert Raikes, who

had come into possession of his father's business. The poor degraded children who were regarded as outcasts soon became subjects of great concern to Raikes. What to do for them was a very serious and perplexing problem to his mind. What and how to deal with the "boys and girls rambling about" on the Lord's day, who were growing up to live like, and repeat over again in their lives, the same stereotyped old sinful course of procedure that had characterized their parents for so many decades.

It was to help these helpless, friendless children, who were filthy, degraded and slum-born, neglected, outside boys and girls, that led the whole-souled Robert Raikes in 1780 to try and gather together in "Sooty Alley" on Sunday afternoons the so-called "Rag-a-Muffin Band" to be taught "redinmadesy" (reading made easy) under the kindly care of Mrs. Brandon, who received one shilling for her services each Sunday from the generous publisher and editor. The little room in "Sooty Alley" was the meeting place for some time owing to the fact that the movement grew at a slow pace for some two or three years, but the movement in common with all other moral and uplifting agencies



attracted the attention of "ready hands" willing to share the burden, giving momentum to the movement, which under God's gracious guidance has revolutionized the whole church life of Evangelical Christianity.

The Sunday School movement in its first inception met severe and bitter opposition at the hands of those of whom its founder had a right to expect better treatment. The leering sneer of the cynic, the taunt of the critic and worldly wise were unfortunately only too ably supported and abetted by the Clergy of the Established Church, led notably by the Bishop of Rochester and the Archbishop of Canterbury, the latter of whom being the first great man of his day to oppose the Sunday School movement, and he, the Archbishop of the Church of England, called the Bishops of the "Establishment" together "to consider whether something could be done to stop that great enterprise." Thus Churchmen joined the rank and file of the great army of Calumniators in their denunciation of the Sunday Schools, and indeed it must be confessed to the eternal shame of the dissenting ministry, many of them were not free from blame. Much indeed could

be laid over against the nonconformist ministry for endeavoring to arrest and defeat the Sunday School movement at its very beginning. The schools were dubbed and nicknamed "Ragged Schools." The children of the so-called "upper and middle classes" were taught to shun them as they would a contagious disease. The magazine articles made fierce and bitter attacks upon the movement as tending to be "subversive of that order, that industry and peace and tranquility which constituted the happiness of society." Says another writer, "that so far from deserving encouragement and applause it merited contempt and ought to be exploded as the vain chimerical institution of a visionary projector." A very noted Divine of Scotland declared "that the Sunday School," he feared, "would destroy all family religion." These and other alike severe and unwarranted attacks from both pulpit and press led the heroic Robert Raikes to exclaim in 1788, "It seems as if I had discovered a New Country where no other adventurers choose to follow." Such was the cry from the burdened heart of the noble man that originated and founded the Sunday School Movement, and entered into his rest

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April 5, 1811, most respected and beloved, for his work's sake, all over the Christian world.

The Sunday School Union of Great Britain and Ireland celebrated with appropriate services the centenary of the death of Robert Raikes April 5th, 1911. The beautiful statue erected in his honor at Temple Gardens, Thames Embankment, London, England, by the Sunday School workers as a testimonial of Raikes' contribution to the moral uplift of the race was the place of meeting, and the company gathered were distinguished for their moral and scholastic worth, to do honor to the man's memory who had suffered scorn and ridicule as he led his little Ragamuffin Band up "Sooty Alley" to learn "readinmadeasy" (reading made easy) on Sunday afternoon. The despised of yesterday becomes the honored of to-day, the secular of to-day becomes the sacred of to-morrow.

"God moves in mysterious ways, His wonders to perform."

If the reader will glance at the map of England and look northeast he will discover the old town of Leicester lying about 75 miles distant as the "crow flies" from Gloucester. In this

old town and about the same time lived a young man who was born of humble parentage. His name was John Healey, who early in life was apprenticed to the silk dyeing trade in a neighboring dyeing establishment. This young man very early in life gave attention to religious subjects and became a Baptist by conviction, and united with the Friar Lane Baptist Church of that old town. His mind's eye "the Lord had opened to behold a vision of the needs of the great Land beyond the sea." This young man possessed qualities of mind and heart that attracted the Church toward him, and he was invited to the Pastorate of his home Church (see his account in Baptist History of Maryland, page 33), but in the good Providence of God he felt constrained to obey the call from the "Land of the West," and gathering a little company of kindred spirits about him he resolved to emigrate to America, where he could carry into effect more fully his cherished idea of preaching the old Gospel in the "New World."

John Healey, the humble silk dyer of Leicester, became under God the pioneer and founder of the First Permanent Lord's Day Bible School in America. Arriving in Baltimore,

February, 1795, and settling at "Fells Point" amid surroundings that appealed to him and his companions as the place for effective missionary endeavor, they organized the Church in the sail-loft at the "Point," and on the 17th of July, 1797, less than two years after their first Church Meeting, they organized the first Bible School on the American Continent. On page 94 of the Official Report of the International Sunday School Convention, held at Toronto, Canada, 1905, reference is made to the first Sunday School in North America. "It would seem that at several places on this side of the ocean a Sunday School, which was started within a few years after Raikes' beginnings in Gloucester, was continued for a time and then given up without leaving an immediate successor. Thus a Sunday School was organized under the direction of Bishop Asbury at the house of Thomas Crenshaw, in Hanover County, Virginia, in 1786, yet but little is known of it save its beginning." "The Methodist Conference, in Charleston, S. C., in February, 1790, adopted a minute in favor of organizing Sunday Schools, yet no record is found of Sunday Schools organized in consequence of

this minute." "In December, 1790, a meeting was called in Philadelphia to consider the importance of this work, and early in January, 1791, the First-Day or Sunday School Society was founded for the purpose of securing religious instruction to poor children on Sunday. This Society has continued in operation to the present day, yet the schools like those of Robert Raikes had paid teachers during the earlier years of its operation. In 1791 a Sunday School was started in Boston; in 1793 one was started in New York City; another was started in Paterson, N. J., in 1794."

The School organized by the Second Baptist Church workers at "Fells Point," July 17th, 1797, was distinctly a Bible School, and only religious instruction was given. The only Book taught to the boys and girls was the Word of God. The teachers rendered voluntary service, and the whole plan, method and design of the School was in principle the same as characterizes Sunday Schools of our times. This School was not only the first distinctly Bible School on the American Continent, but was the first School to introduce volunteer teachers in the Sunday School World.

The records on the Church minutes read:

“Agreed that we do see to it that the youth be assisted in the learning of God’s Word on the Lord’s Day; that Brother Carman be the leader for the School.”

Signed in behalf of ye Church:

J. HEALEY,

July 17, 1797.

This school continued in goodly attendance and money was contributed toward its general expenses and raised for “the better lighting of the School House.” February 14th, 1802, the Committee appointed to attend to it, Brothers Booth and Juden, at Church Meeting held “Fells Point,” November 17, 1817.

In the history of the Baptist Churches in Maryland on page 57, “The first Sunday School in Maryland was organized in this Church. Doubtless the Pastor and others of the Brethren were engaged in aiding this good work,” but the chief responsibility of the enterprise devolved on William Carman, a Scotchman, who like many of his countrymen had known the Scripture from his youth. That School, except with the variations to which all things on earth

are subject, has continued to the present day. "It was originated in the year 1797."

On page 66 of the same authority, "We have referred to the origin of the Sunday School of the Second Baptist Church, 1797. As it is one of the oldest in the United States, it deserves a more specific notice. William Carman, its first superintendent, carried on his charge in an humble and primitive way" until 1817. Among the first scholars were John Hulse, George Decker and John Healey. From 1818 to 1832 Deacon Richard Bevan, George Waggoner, John Combs and Joseph H. Jones (afterward preacher) acted as leaders in the school and made it one of the largest and most useful in the city. Martin Peterson was next superintendent. He was considered a Monument of Divine Grace. He learned to read after his conversion, and besides managing the School became leader of the singing. After him for about twenty-five years George W. Wolf, assisted by his brother Elbert, conducted the School, which grew in healthful influence and numbers until it filled the old church on Canton Ave. and required the additional building that was erected in 1845. Out of this prosperity



partly grew the necessity for a removal to Broadway.”

The Rev. Charles Adey, Pastor of the Emanuel Baptist Church of Baltimore, delivered an address before the Baptist Ministers' Conference of our city, in the course of which reference was made to this Sunday School: “There is one historic fact worthy of note associated with the Second Church of Baltimore, during the first century period, of vital interest in display of the missionary spirit of the Church. The modern Sunday School movement, as we Baptists consider it, is historically associated with the Second Church of Baltimore. It was here that the first American Sunday Bible School was instituted, for while Robert Raikes is given credit for having founded the Sunday School, and while there were schools of the Raikes type in the States, the first Sunday School in America, in which religious instruction held the exclusive place and in which teachers rendered voluntary service, was in the Second Baptist Church of Baltimore City.” Rev. Charles Adey's address was published in the “Maryland Messenger,” October, 1910. (“History of Baptist Churches in Maryland,” page

61.) "During the entire period, the Church was favorable to . . . . Sunday Schools and gave frequently collections to these causes." (Page 63.) "Some of the Sunday School scholars who were then brought into the Church are now, after 35 years, among the most pious and efficient members." And this to the contrary notwithstanding the expressed fear of the noted Scottish Divine who predicted that the Sunday School would "destroy all family religion" and that hyper-ultra religious landmarker of a Pastor in the State of Connecticut who shook his ivory-headed cane at the young Christian woman who had gathered a little Sunday School class in the gallery of his Church, on the Lord's Day, in 1820, and said in great indignation, "Your imps of Satan, doing the Devil's Work."

Deacon George W. Wolf stated that "Elder John Healey" encountered great opposition to his cherished work of gathering the children from the streets and water-front when he began the school, and many were the gross things said of him and about his work. This is in keeping with the experience of Mr. Canfield, of England, about the same year. "Every species of insult was heaped upon him and those who

labored with him." Filth of the streets and decayed vegetable matter were thrown upon them. Gross and vulgar remarks were made tauntingly at them while they were engaged in gathering the children from the streets. Vile and outrageous were the insinuations cast upon their motives. The children were boo-boomed as the "ragged regiment" with "Bobby Wild Goose" for a leader. God has wrought mightily to the glory of His praise, taking the weak things to confound the mighty. The Bible School which began surrounded by conditions so uninviting and in such humble quarters on the memorable July 17th, 1797, at Fells Point, has continued its sessions uninterruptedly since, though it has met with the varying conditions incidental to the "variations to which all things on earth are subject, and has continued to the present day," and rejoices with the glorious company who are marshaling the forces like a mighty army in solid phalanx against sin and Satan the world over under the Banner of Him who said, "Suffer little children to come unto me."

The School from its very inception has enjoyed the services of men of devout life to lead

in the work. While reference is made to William Carman, the Scotch Brother, as being the first superintendent or leader, we should be inclined to infer that Elder John Healey was the organizer and moving spirit from its very beginning, his name being so often quoted with the movement in the Old Church Records. If Elder Healey was not the first superintendent or leader of the School, he was unquestionably the moving factor in the work of supervision. Then Deacon Bevan and George Waggner with John Combs followed in line of succession. Joseph H. Jones led the work until he felt more fully called to, and devoted his life to, the work of the Gospel ministry, when Martin Petersen, a convert during the Revival season, became leader, followed by George W. Wolf, who served the School for over twenty-five years; then F. W. King succeeded, serving with great acceptance for many years, till Deacon Leonard S. Healey was elected, who in turn was succeeded by Frank Townsend and T. W. Swank, upon whose "change from the neighborhood" Deacon John F. Rossiter was elected, followed by David H. Hepburn, who was licensed to preach and later entered the Gospel

ministry and became Pastor of the Church, who was succeeded by Deacon William L. Richardson. During the labors of this brother many and trying experiences were borne by changing conditions occasioned by the enormous increase of the foreign population in the neighborhood, with its resulting consequence. This Brother was succeeded by his son, the Church Clerk, George W. Richardson, who has labored with the School to present writing. being in direct line from the memorable July 17th, 1797, when the School was organized at "Fells' Point," Baltimore.

Many of the scholars of this School have labored with great acceptance in the "Master's Vineyard." The ex-president of our Baltimore City Sunday School Association, Mr. James Harry Tregoe, began his Sunday School experience in the Primary Department, and James Kramer, Ellener Johnson and Charles, his brother, and many others who might be named, but space will not permit. All we trust will respond present when the roll call is made "yonder" and the Lord of the Harvest shall say "Well done."

Sunday, March 5th, 1911.

On motion of Deacon William L. Richardson and seconded by Deacon David Bloxom and unanimously adopted by a Rising Vote of the Church, the Pastor, Rev. Dr. Joshua E. Wills, be requested to write a History of our Church and Sunday School for publication.

GEORGE W. RICHARDSON,  
*Church Clerk.*

Sunday, April 2nd, 1911.

At the Service following the communion, Dr. Allen Betham, President of the Board of Trustees, offered the following: "That the Pastor, Rev. Dr. Joshua E. Wills, be requested to present to the Baptist Historic Society at Philadelphia, Pa., the original Record and Minute Book of the Second Baptist Church of Baltimore for safe keeping and the Church to have access to them at such time as the Church may elect."

GEORGE W. RICHARDSON,  
*Church Clerk.*









